

## The Baptist Examiner

The Paper With a National Circulation

"Go ye into all the world and preach the Gospel"

"To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."—(Isaiah 8:20).

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## The Nations Warned!



(Gentiles) were cut out of the olive tree which is wild by nature, and were contrary to nature into a good olive tree: how much more shall these, be the natural branches, be grafted into their own olive tree?—Romans 11:24

## Some Unused Texts Found In the Bible

The Son of God said: "The picture can not be broken." That is just as true of the Scriptures, we do not believe and obey of the Scriptures we do obey. The Scriptures most commonly despised and disregarded is this one about pastors: "One that ruleth his own house, having his children in subjection as the Lord, for if a man does not how to rule his own house, how shall he take care of the church of God?" That means that if a pastor has children, he is a common thief or a gambler (bridge players) or a rioter or drunkards or liars or any other kind of offenders against the good name of the church, the preacher ought to

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## WHERE MASONS ARE WRONG

All Masons are whittlers of the Word. They cut out the Word of the Lord Jesus when they use the Bible.  
All Masons are unionists.  
All Masons are Modernists. They put the Bible on the shelf with Koran and other un-inspired books.  
All Masons are disloyal to the Lord Jesus. They call the Father of their lodge "Worshipful Master," which is blasphemous, and denies the Lordship of the Lord Jesus. The Lord Jesus forbids calling any man Master. Matt. 23:7-12.  
All Masons are legalists and ritualists.  
All Masons are perjurers. Their oaths bind them to do things they have no notion of.  
All Masons are enemies of the truth—enemies of all truth and demands that Baptists be a separate people.

## God's Indictment Against All Unionists

A few days ago we clipped the following from the Courier-Journal (Louisville):

Pastors and personal workers of all Louisville churches joining in the pre-Easter Personal Visitation Evangelism Campaign are to meet at 2:30 p. m. tomorrow for instruction and inspiration, under the leadership of Frank H. Gregg, executive secretary of the Louisville Council of Churches, and the Rev. Ralph Couey, pastor of Fourth Avenue Baptist Church.

As everyone knows, the editor is an open foe of all unionism and all unionists. He has said some pretty rough things about them. He makes no apology for this. He expects to say even more in the future. What the editor has said about unionists is mild to what God calls them.

He calls them "Dumb Dogs, Greedy Dogs." Here are His words: "His watchmen (preach-

ers) are blind, they are ignorant, they are all dumb dogs, they can not bark; sleeping, lying down, loving to slumber. Yea, they are greedy dogs, and they are shepherds, that can not understand; they all look to their own way, every one for his gain, from his quarter." (Isa. 56:10, 11). That is far worse than anything we have ever said about them. God said that. That is God's indictment of all unionists. It includes many functionaries, as well as unionists. Note what is included in this indictment.

1. "They are blind." All unionists are blind. They do not see the dangers of their unionism and their compromise of the gospel and the truth. They sell out the gospel for pay and popularity. Paul calls them hucksters of the Word.

2. "They are all ignorant." God said so. They claim to be educated and many of them

have college university and seminary degrees, but they are ignorant all the same. Take the Easter crowd. Their ignorance is the most stupendous ignorance in the world. "Being ignorant of God's righteousness and going about to establish their own, they have not submitted themselves to the righteousness of God; for Christ is the end of the law for righteousness to every one that believeth." (Rom. 10:3, 4). That is damning ignorance. It substitutes man's righteousness, filth and ragged and rotten and hypocritical, for the perfect righteousness of the Lord Jesus, which alone can save any man.

3. "They are dumb dogs." They are watchmen. The business of a watchman is to warn of danger. Easter is a common danger. Men and women are led to depend upon the church and the ritualism of Easter and

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## "In Touch With the Throne"

When asked years ago by D. L. Moody the secret of his victorious life, Andrew Bonar of Scotland with great hesitation said: "I do not like to speak of myself, but for fifty years I have had access to the throne of grace." When asked by a friend the secret of his power, Phillips Brooks said: "I am sure you will not think that I dream that I have a secret to tell. I say it in deep reverence and humility, I do not think it is the mere quietness of advancing age. I am sure it is not indifference to anything I used to care for. I am sure it is a deeper knowledge and truer love to Christ. I cannot tell you how personal this grows to me. He is here. He knows me and I know Him. It is no figure of speech. It is the

real thing in the world. And every day makes it realer. And one wonders with delight what it will grow to as the years go on." James Little says: "There is something fascinating and attractive about the life that has risen by the highway of prayer into the place of power." Prayer is one of the simplest things in the Christian life. A child who knows God can pray and get things in answer to prayer that no philosopher can explain. "The practice of prayer will furnish ready answers to all objections to the theory of prayer." The two tests of every man's prayer life are fellowship with God and getting things from God. No man can pray who is out of fellowship with God. The man who is in fellowship with God con-

stantly gets things from God when he asks for them. It matters not what he asks for either. None are too big for God to give. None are too small for man to ask. Read the following experience of a missionary in China as to answered prayer:

When it was known that I hoped to come to China in connection with the China Inland Mission, there was a good deal of comment and not a little opposition among my friends. "Why go in that mission—a faith mission?" they asked. "Why not go in the Missionary Society with which your church is connected? Going out to a foreign land with no guaranteed salary? Why you will certainly starve!"

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## CHURCH FINANCES!

(By the late H. B. TAYLOR, Murray, Ky.)

When Secretary Burroughs wrote me for an article for the November issue of the Board's new magazine, Church Administration, he suggested "you might wish to write very concretely telling how you have managed these things in Murray through your long pastorate." That pleased me. Church finances are easily managed when a church has the right manager. That is the main thing, getting the right manager. All goes easy and well when you have the right manager. That has been the secret of Murray's success in church finances. Nearly thirty years ago, after a careful study of church finances in the New Testament, Murray church turned the management of our church finances over to the Holy Spirit. He has been in charge ever since. When a young pastor, I read A. J. Gordon's little book "How Christ Came to Church," which tells his own experience in church finances. After his death I read his life by his son, Ernest B. Gordon. That book discusses more fully the place of the Holy Spirit, both

in the management of church finances and also in the management of the New Testament mission program. I found both books very suggestive and very successful. This is no theory, I have tried this plan for thirty years and it works gloriously. It could not do otherwise, for the New Testament reveals it and the Holy Spirit is the administrator of it. At few very simple suggestions may be helpful.

## 1. The Holy Spirit the Real Administrator.

If this plan works the management has to be turned over to the Holy Spirit. He will not play second fiddle to the pastor or the deacons or a financial secretary or any kind of manager. Mr. Babson and Mr. Agar are both wholly wrong about that. Their so-called business methods greatly multiply expenses, without increasing receipts, especially mission receipts. I give it as my deliberate judgment that financial experts will bankrupt any Baptist institution on earth. There is a reason. They are usurping the place of the Holy Spirit in church finan-

ces. The Book says: "Do ye think that the Scripture saith in vain, The Spirit that dwelleth in us lusteth to envy?" If church finances are to succeed the Holy Spirit must be the real and only administrator of church finances. He wants no partners and will have none. He will be boss or nothing. In I Cor. 2:11 and 16, we find these words: "For what man knoweth the things of a man, save the spirit of man, which is in him? Even so the things of God knoweth no man, but the Spirit of God. For who hath known the mind of the Lord, that he may instruct Him? But we have the mind of Christ."

The Holy Spirit will counsel with nobody about church finances. He does not think that plan can be improved on by Mr. Babson or Mr. Agar or by anyone else. Baptist churches will prosper financially and otherwise as they get back to the New Testament methods of church finances, church discipline, church management and church everything else. Most churches

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## Real Experience Of A Modernist Preacher

Betterment work in which Christ is ignored as Saviour, though He be praised and even worshiped as Leader, Ethical Teacher and Example, is the work of the religionists, but it is not the work which Christ has allotted to the children of God.

J. H. Jowett makes the above distinction clear in relating an incident which occurred in the life of his friend, Mr. Berry. He gives it in Mr. Berry's own words as follows:

"One night there came to me a Lancashire girl, with her shawl over her head and with clogs on her feet.

"Are you the minister?" she asked.

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## INFIDELS ARE FOOLS

"The fool hath said in his heart, there is no God," Psa. 14:1. An evangelist, addressing his audience upon one occasion, told his hearers that he could prove to any infidel within ten minutes that he was a fool. The next day he was challenged by an irate hearer, who claiming himself to be an infidel, threatened the evangelist with unfavorable publicity, unless he proved the man to be a fool, as per his claim. Whereupon the evangelist said to him: "Do you mean to say there is no reality in the Christian faith?" To which the man replied, "I do sir. I have studied all phases of the subject, and have travelled and delivered lectures against Christianity for more than twelve years, and I am prepared to say there is nothing to it." To which the evangelist replied, "Will you please tell me if a man who will

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John R. Gilpin—Editor

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SUBSCRIPTION CAMPAIGN  
PROGRESSING NICELY

I don't know that it could hardly be said that we are putting on a subscription campaign, yet we do want as many new subscriptions as possible, and it is our desire to get as many new subscriptions as possible, and we wish to get as many people to read good Baptist books as possible.

Hence, we have been making the following offer: Send us six subscriptions to THE BAPTIST EXAMINER at the regular price of fifty cents and we will send these subscribers THE BAPTIST EXAMINER for one year and for your trouble we will send you a copy of "A Systematic Study of Bible Doctrine" by Elder T. P. Simmons, "Why Be a Baptist" and "Bible Briefs Against Hurtful Heresies" by Elder H. Boyce Taylor. Add fifteen cents to cover postage, or in other words, \$3.15 and you get in exchange books valued at \$3.25.

The following sets of books have already been sent out:

Zach Savage, Gainesville, Fla.  
Mrs. C. W. Snell, North Keno-  
nova, Ohio.

R. M. Harper, McLeansboro,  
Ill.

G. E. Walden, McLeansboro,  
Ill.

C. H. Brubaker, South Point,  
Ohio.

Hollace H. Combs, Mt. Pleasant,  
Texas.

Brother Combs was so much interested that he said, "I think THE BAPTIST EXAMINER is the best religious paper that I have ever read, and I read quite a few. In response to your special offer in the issue of March 29th, I am sending you twelve subscriptions instead of six for which please send me two sets of your gift books." May his tribe increase.

All of these who have ordered books have been "fellow helpers to the truth" for a long time. Each of them have been getting subscriptions, making gifts, reading and boosting THE BAPTIST EXAMINER as the opportunity has arisen. May the Lord give us many more who shall thus respond.

EVERYTHING COMES  
FROM ABOVE

I read a story when I was a boy of a little fellow who was left an orphan early in life. His mother had been a godly woman; she had been left a widow with the care of this boy, and she had taught him in the ways of the Lord. She learned that all things came to her from God, so she taught this little fellow to say about everything, "It comes from above." and it became the habit of his life. No matter what happened, the lad always said, "Oh well, it

comes from above." After a while his mother left himself in hard circumstances. A few friends took compassion on him, and helped him a little; but he was often without food. Yet no matter what came to him, he always said, "It is all right, it comes from above." One windy day he was going along the street, and a slate fell from a roof and struck him on the head. He fell to the ground and just before he lost consciousness, as somebody came to pick him up, he said, "It comes from above." The people standing by laughed at him and said, "Of course it came from above; where else could it come from?" A crowd gathered about the little boy as the blood was streaming from his head, and in the crowd was a gentleman whose heart was touched. He had no son of his own, and his heart was moved toward this boy; and when he found there was no one there to take care of him, he gave directions that he should be taken to the hospital, and he went with him and gave instructions that everything should be done for the boy until the authorities could make inquiry as to who he was, and where he came from. After a while this gentleman came back to inquire, and nobody had been to the hospital to look for the lad. No one knew him, no one knew who he was, no one was waiting for him to go home—he was little more than a waif of the street. And so this gentleman made him his special care, and when he came back to consciousness and began to recover, the gentleman inquired of the lad, and found he had no father, and no mother, and no friends; and so he said to him, "My boy, I am going to take you home to live with me. I am going to adopt you as my boy." And the little fellow was very glad. He had no idea where he was going, but by and by when the time to leave the hospital came, a great carriage drove up to the door with a coachman and footman on the box, and the little boy was put within with his guardian and taken home. They drew up before a great mansion, and he learned he had become the son of a very wealthy man, who appointed tutors and guardians for him, and later sent him to school. He brought him up as his own son, and ultimately made him heir of all he had. And what the little boy's mother had taught him to say, "It comes from above" was literally true; and in what seemed to be that sad experience, he found the door opened into larger blessing.—Shields.

## CHURCH FINANCES!

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are a long way off from all of them now; but I am asked to speak only on church finances.

Baptist church finances succeed only when the Holy Spirit is the sole and only administrator of church finances. He needs no helper.

## 2. The Pastor the Teacher.

Paul couples the pastoral office with the teaching office in Eph. 4:11: "He gave pastors and teachers." Murray church finances have succeeded so gloriously because the pastor has not tried to usurp the Holy Spirit's place and become manager of church finances. The pastor has found his place and stayed in it. The pastor is the divinely appointed teacher of his church. It is as much his business to teach church finances as it is to teach baptism or church government or any other Baptist doctrine. The Holy Spirit is the administrator of church finances; the pastor teaches what the Word has to say on that subject. When the pastor teaches

the truth as to church finances, then the Holy Spirit has something to work on in His administration of church finances. The Holy Spirit can get more money out of regenerate men and women than all the committees in Christendom. There is as little place and as little use in the administration of church finances by the Holy Spirit for financial experts or efficiency experts or enlistment men or church secretaries as for a fifth wheel on a wagon. They are costly and inefficient additions to the machinery of New Testament churches. The Holy Spirit is not using them and will never bless the use of them because it would be an admission on His part that His plan had failed and new machinery had to be added to make a church go.

## 3. The Holy Spirit's Method.

What is the Spirit's method in church finances? That is easily answered because it is very simple. The Spirit always works on the voluntary principle, never otherwise. In the building of the Tabernacle these two facts are patent and open. The Spirit of God made them willing and they brought the Lord's offering. Those two principles run straight through the Bible. The Spirit administers; all gifts are voluntary. The Scriptures forbid collections. 1 Cor. 16:2. No pledges, no subscriptions, no suppers, no bazaars, no pageants, no entertainments; but all gifts voluntary and under the control of the Holy Spirit. The only gifts the Master commended were that kind, the widow who gave her all and the two women who gave the alabaster box of ointment. The Macedonian churches, who gave more than they were able out of their deep poverty, were voluntary givers. The Jerusalem church, when they sold their homes to give, gave freely and gladly under the compelling power of the Holy Spirit. The Scripture plainly commands the lovers of the Lord Jesus to give weekly as the Lord prospers. Pledges and subscriptions violate that command. If a man makes \$10 one week and \$100 the next he is recreant to a solemn obligation to the Lord Jesus and grieves the Holy Spirit of God, if he gives the same both Sundays. Neither is tithing the New Testament standard of giving. The poorest ought to tithe. The New Testament standard of giving however is "not by commandment—but to prove the sincerity of your love." Tithing does not prove the sincerity of the love of multitudes of Baptists. Many ought to give at least one-half; quite a few ought to give all they make; some ought to sell their property to give. That is the New Testament standard of giving. Whatever it takes to prove the sincerity of your love to your crucified and risen Lord is the measure of what you ought to give. Nothing short of that will honor or satisfy Him. Many members of Murray church do not tithe. Their lives show little love to their Lord. A large number do tithe. Some are too poor to do more; some tithe as a matter of honesty and duty. As many more probably give more than a tithe as an expression of their love and devotion to the Lord Jesus. That is the New Testament standard of giving.—Church Administration.

GOD'S INDICTMENT  
AGAINST ALL UNIONISTS

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other hypocritical forms for salvation and all such go to hell. That is why God calls them dumb dogs. They are as silent as death when it comes to warning the people as to the perils of ritualism and error. God calls

## The Query Box

1. "Will my accountable adults be saved without hearing the gospel?"

Absolutely not. Rom. 10:13-17. God calls all His elect. (Rom. 8:29, 30). Calling is by the gospel (2 Thess. 2:13, 14). Let some one find the slightest hint in the Bible that anybody is ever

them dumb dogs.

4. They love ease. "Sleeping, lying down, loving to slumber."

5. "Greedy dogs." They never have enough. Their one aim is money. The Septuagint says "they are insatiable dogs."

6. "They are wicked, having no understanding." That is quoted from the Septuagint version. It needs no further explanation. Any body can understand that. Their eyes are blinded to the dangers and perils of their unionism. They do not understand how they are hurting themselves, their families, their churches, the Lord's cause thru their greed for gain.

7. "All have followed their own ways, each according to his own will." This too, is from the Septuagint version. Self is supreme master of their lives.

Two outstanding sins are condemned in this passage—extravagance and unionism. They are the two most common sins of the Baptist ministry. They sell the truth for big salaries and popularity. They keep silent concerning heresy and extravagance in official places, so their own salaries will be continued.

Extravagance and unionism are our worst enemies. God is working on both. Remember God called them "greedy dogs", I didn't. All unionists are greedy dogs. Our schools are filled with unionists. All lodge men are unionists. All union evangelists are greedy dogs. A hundred years ago Missionary Baptists sloughed off the Campbellites and the Hardshells. We are due another big sloughing. The mourner's bench crowd are all unionists, and they ought to be sloughed off. They are the worst of Arminians. Baptists ought to get rid of the unionists and the modernists. They are twin sisters. They both sell out the truth for pay. Fundamentalists are all unionists. Fundamentalists and modernists are agreed in one thing. They are both unionists. George Truett and Frank Norris are thoroughly agreed in their unionism, though they do not agree on hardly anything else. The Recorder some years ago apologized for Brother Truett being on the program at the Baptist World Alliance with Shailer Matthews, L. H. Marshall and other notorious modernists.

As a parting word, let all unionists ponder the words of God's Book: "Shouldst thou help the ungodly, and love them that hate the Lord? therefore is wrath upon thee from before the Lord." (2 Chron. 19:2).

"Can two walk together, except they be agreed?" (Amos 3:3)

"Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them." (Rom. 16:17).

"And if any man obey our word of this epistle, note that man, and have no company with him, that he may be ashamed." (2 Thess. 3:14).

"If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed; For he that biddeth him God speed is partaker of his evil deeds." (2 John 1:10, 11).

called without the gospel and

then write us about it.

2. "Why don't you use the Mourners' Bench?"

First, because Christ, the apostles, and the early churches did not use it. Let some reader find the Mourners' Bench for us in the New Testament. Second, it encourages the idea that sinners must beg God to get Him willing to save them, while God has offered salvation to men upon the terms of the gospel. Third, it tends to lead sinners to depend upon their praying and that of others instead of upon Christ for salvation. Fourth, it contributes to fleshly emotional reactions that are often mistaken for conversions and thus sinners are deceived. Fifth, my business as a preacher is to invite sinners, not to me nor to a bench for prayer, but to Christ. I am not a priest that I should set myself up between the sinner and the Saviour. There is as much authority for the Roman Catholic confessional as there is for the mourners' bench. I had as soon use one as the other.

3. "What is the meaning of Hades in the Revised Version?"

The English word "Hades" is simply the English form of the Greek word for which it always stands in the Revised Version. The Revisors brought over this word to distinguish between it and the Greek "Gehenna." The K. J. translators translated both words with "hell." This caused confusion, for the words are different in meaning. "Gehenna" refers to what we commonly term hell, while Hades is simply the general abode of the dead, so defined by every authority I know anything about. Acts 2:27 shows that Christ in spirit was present in Hades during the three days his body lay in the grave. Yet he went immediately to paradise after death in accordance with His promise to the repentant thief. You ask how this could be? The explanation is that Hades is simply the name for the realm of the dead, while paradise is a place in that realm.

4. "Was Christ here talking of the same thing as His kingdom, that is, does the church here refer to the whole number of the saved?"

If Christ had been talking of His kingdom, it seems that He would have said so. Why introduce a new word? This question should go far toward showing the folly of a universal invisible church. Three shades of meaning will satisfy every occurrence of the word "church" in the New Testament. 1. The generic or abstract use to indicate an institution that finds expression in local churches. This use of the word is similar to our use of "the home when we speak of 'the American home,' etc. 2. The local use of the word to designate particular bodies, such as one at Jerusalem, Antioch, Ephesus, etc. 3. The prospective use to point to the final gathering of the saved. Heb. 12:23. This church has no existence now, but will have in the future.

I take Matt. 16:18 as an example of the first shade of meaning. The church here is conceived of as an institution, and its only concrete expression in local churches.

These shades of meaning are all in harmony with the meaning of the Greek "ecclesia," which is the Holy Spirit's word for the church. The word has never meant anything but an assembly. Every attempt to bring in a universal invisible church is an attempt to twist the meaning of the Greek word and to bring in an idea not demanded by any passage of Scripture.



## "IN TOUCH WITH THE THRONE"

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These and similar remarks were freely made at the time, and in consequence I went to the Lord in prayer asking Him to send in my "passage and outfit" money quite apart from the mission, that my friends might see that God was Jehovah Jireh, and as I was going with Him there was no cause for anxiety. God graciously answered that prayer. Money came in from a most unexpected quarter for my passage, and shortly after there was another gift for my outfit, and yet another in answer to definite prayer for a "baby organ." It is needless to add that after more than a quarter century in the China Inland Mission, looking to the Lord for the supply of every need, He has never failed, and I have never starved. All praise be unto Him, my Jehovah Jireh!

At one time when we were forced to remove to another house, the one we were going to was in such a filthy condition it was absolutely necessary for it to be whitewashed and all the woodwork cleaned ere we moved in. We started the workmen at it as soon as we could, but alas! through a misunderstanding the money to pay for the work did not reach us in time. We had used up all we had, so on Saturday night after paying off, I told the foreman not to bring his men again until I sent for them. He was astonished, and reminding us that the work was still unfinished, remarked, "You cannot possibly move into a place like that!"—which was only too true, but as we had no more money our decision had to stand. The next day when the afternoon meeting was over and the women had dispersed, and while we were at tea, in came the postman (his visits at that time were only once in a week or two). On this occasion, in addition to letters, there was a small packet addressed to me which on opening I found to contain \$36.00. When we gathered for a praise meeting that evening, I was able to tell the foreman—who was a Christian—that he could continue the work the next morning. So the work was not hindered, no not for a single hour.

Afterwards we found out all about this money. Nearly three months before, the Lord had laid it on the hearts of one of His children in England to send it to us. When the advice reached Shanghai there was an opportunity to send it on at once, and thus the Lord timed it to arrive just when it was specially needed. "God never is before His time, and never is behind!"

Now-a-days we bottle fruit when it is in season, so as to have it on hand when needed; but in those early days we had no bottles and could not do this. The flour, too, was bad; and the bread baked one morning was mouldy by the next, owing to the dampness and heat. Even biscuits would not keep. Our stores had quite run out. What could we do? Send to Shanghai for more stores? But that would require both time and money, and just then the latter was not over abundant.

What could we do? Wait on the Lord, who never disappoints. For He loves to do the impossible. After only a little while, returning to our rooms one afternoon after a meeting, what was my surprise to see awaiting me on the table in the midst of other things—eight tins of canned fruit, two bottles of prunes, and a large tin of sweet biscuits. Where had all this come from? Sometime before, an American gentleman had visited one of

the chief officials in the city, and after leaving had sent him a complimentary present including these things. We had attended this official's wife who was very ill, and besides had given medicine to many in the "yamen". As the official's family did not care very much for foreign goods, and wanting to give us a present, they sent these things to meet the need. In some way or other, you see, the Lord does provide! A few days later we received a case of soda water (the only time I have seen soda water in Inland China.) This had been part of the same present; the official had opened a bottle and not liking the taste, had passed it on. "How marvelous are Thy ways, O Lord of Hosts!"

It was that same summer—one of the hardest and yet one of the most blessed I have ever passed through for the Lord kept us in a very special way depending on Him—we had helped the poor people all we could, till we had run short ourselves, and moreover, our remittances had been delayed on the road. We had rice in the house but that was all. When the cook came to us for orders we just had to say that we had none to give. This went on for several days, and we must have spoken of it to the church members, as they sent word offering to lend us money if we were short. We told them that we never borrowed, but looked to the Lord for the supply of all our needs. And He supplied us. An old patient came in that very day, bringing a present of two chickens, some potatoes, carrots, and peanuts; and just when these were finished our delayed remittances came.

At another time my fellow-worker was very ill and could only take a milk diet. We only had sweetened condensed milk in the house and after a time she turned against it. I felt desperate as there was no one near to whom I could look for help. No one to whom I could look did I say? Nay, that was not so, for the Lord was there, and He is always a very present help in time of trouble. I had heard of unsweetened condensed milk, though till then I had not used it, but that very day when I was at "wit's end corner," the Lord sent us six tins of this unsweetened milk by post. It had been many days on the road, but reached us just when it was most needed.

Some years ago I badly needed some thin summer underwear. When one has had malaria fever one has to be very careful as to dress. I remember very distinctly how I went to the Lord and told Him all about it, adding, "It isn't that I could not pay for them, Lord, but there is no way of buying them, and I need them so, now." How many a time since then have I smiled as I've thought of that prayer; yet the Lord in His mercy answered it and in a most unexpected way.

Our goods arrived from the coast—we had waited and waited for them until we had nearly given up hope. Among the goods was a box of stores ordered months before from Shanghai. As we removed the things from the box we took out a brown paper parcel with no name on it. On opening it, think of my surprise in finding two undergarments of the exact kind and size I needed! In the parcel were a few other things—and the bill. In reply to my letter inclosing the money for these garments I received a letter from the store saying that for months they had wondered what had become of the parcel as it should not have been packed in that box, but was for an-

other customer, to whom duplicate things could easily be sent when they found that some mistake had been made. A wonderful answer to prayer! Yes, it truly was, for by that mistake I was able to have the goods and to pay for them just when I needed them most, although they were never ordered by me. Our Father "knoweth that ye have need of all these things," and He never faileth.

Some one has said, "Our BIG matters are LITTLE to God's power, but our LITTLE matters are GREAT in His love." Oh! how true it is.

About two years ago we were discussing the need of more pictures, as they are such a help, especially when taking meetings with women and children. I finished up by saying, "Well, I am going to pray for some that I particularly want, on Acts." A very short time after a picture roll arrived. I called to the others to come and see it opened and see if it was on Acts. On opening it, praise the Lord! it was just what I had asked.

Where and how did it come? There was an address on the cover, and I wrote to the lady in Florida, U. S. A. I had never heard of or from her, before. She replied that she had a number of picture rolls on hand, and hearing that they were valued in the mission field, had written for some names and addresses of missionaries to whom she addressed these rolls. The pictures were all packed up ere they were addressed so that she had no idea, until I wrote, whether the one sent to me was on the Old or the New Testament. But the Lord knew my need, and guided her hand as she addressed them. All the women and children were most interested in that answer to prayer, knowing that we had been praying especially for such.

Still, an answer to prayer that came soon after that one, touched me even more. We had heard that a certain paper had a good deal about the Victorious Life in it, and felt we would like to have it. No copy had so far reached our district. Time passed and still a strange longing, I could not understand, came over me that I should see that paper. At last the feeling was so strong that I prayed about it, and later wrote to America for particulars of it. A few more weeks passed and I had to prepare for special meetings for the women and children, then again the thought about this paper began to haunt me. It was as if a voice speaking to me said: "It would be a help to you if you had that paper now." Being unable to turn from the thought, I put down my work and went straight to the Lord about it. I told Him that it would take another two months to obtain an answer to the letter I had sent, even if it came then; but if He wanted me to have it at once, for preparation, He must send it to me.

He did send it. That very afternoon a bundle of six copies of the paper reached me. They had been sent from Canada weeks before. And two of the copies contained the very notes which were to be of use to me then. Wasn't that just like our Lord? Oh! how He loves us, and delights to supply our need at the right time and in the right way. He saw that it would be good for me, His child, to have that gift, but He just let me wait it, so that I might go straight to Him and ask for it, that He—shall I say it?—might have the joy of answering and supplying my request. Since then, this paper has been sent to me regularly from America and has proved most helpful.

You may, perhaps, ask, "Does

the Lord, then, give you all you ask for?" Would an earthly parent give his child all he may ask for? God is wise; God is good; and God is Love. So sometimes He answers "No;" and sometimes He gives something else far better than one asks for; and yet sometimes He keeps one waiting a bit for the answer. But He always answers if we call upon Him, and are willing to wait for the answer. His promises are sure; yea, they are "yea and amen" in Christ Jesus our Lord. He bids us not to be anxious and promises to supply all His children's needs, if we seek Him first (Matthew 6:25-33. Philippians 4:6 and 19) and if we do this it matters not to Him if the human source of supply be in England or Canada or China or America or the very ends of the earth. He will undertake that the need shall be met and at the very right moment too.—Author Unknown.

## SOME UNUSED TEXTS FOUND IN THE BIBLE

(Continued from Page One)

give up his church, if he does not stand for the discipline of his own children. No man is fit to be a pastor of any church, or deacon in any church, whose children are notoriously immoral. The preacher, who has immoral children in the church, is always a defender of immoral members and a bitter opponent of church discipline. He ought to give up his church, for he is not taking care of God's church, as he should. Selah!

Here is another Scripture, that is palpably perverted or ignored in our day. "Give not that which is holy unto the dogs: neither cast ye your pearls before swine, lest they trample them under their feet and turn again and rend you." That means God's preacher is under no obligation to waste his time visiting those, who openly oppose and fight the truth. Dogs represent the worldly and unclean; hogs represent the hypocrites and unconverted church-members. The reason assigned by the Master for not going to see them and trying to win them is because, if you tell them the truth, before you get your back turned, they will rend you and tear you to pieces. Elijah and Elisha practiced that Scripture before it was spoken.

Here is another Scripture as little heeded and regarded as the other two. "Is any sick among you? Let him call for the elders of the church; and let them pray over him anointing him with oil in the name of the Lord."

You will find plenty of discussion about what anointing with oil means. But you will not find much said about "calling for the elders of the church" for the specific purpose of praying for the sick. All Scripture is profitable and all of it will work. Why do not God's people call for the elders to come and pray for them? Because worldly preachers can not pray and get any answers may be one good reason. That may be the main one. Because most preachers are joking preachers today, putting the emphasis on the social, instead of the spiritual, may be and no doubt is another reason. But those are not the main reasons. Why call for the physicians first? Why, if the preacher is called for at all, call for him as a last resort, instead of a first remedy? Asa died because he sought for the physicians and left the Lord out. The Bible says so. Many others have died for the same reason. God sent word through Isaiah to Hezekiah to set his house in order, for he must die and not live. Hezekiah prayed and God

sent Isaiah back before he got home to tell Hezekiah that his life was lengthened for 15 years. Sending for the physicians first is the surest and most convincing evidence possible, that the dependence of the sick person and his family, is in men, not in God. Send for the elders first: you may not need the doctor, if you do need him, God might change your doctor and have you send for one who has faith in God. If God directs you to send for your family physician, He will direct to the remedies you need. He did so in Hezekiah's case and told him to use a poultice of figs. If God has any voice in it, He will probably cut out all "shots" and dope. If God is put first He might cure without remedies. But He wants the credit for the cure. He can and often does cure impossible cases by prayer.

## A REAL EXPERIENCE OF A MODERNIST PREACHER

(Continued from Page One)

"Yes."

"Then I want you to come and get mother in."

"Thinking it was some drunken brawl, I said, 'You must get a policeman.'"

"Oh, no," said the girl, 'my mother is dying and I want you to get her into salvation.'"

"Where do you live?"

"I live at so-and-so, a mile and a half from here."

"Well," said I, 'is there no minister nearer than I?'

"Oh, yes, but I want you and you have got to come."

"I was in my slippers, and I soliloquized and wondered what the people of the church would think if they saw their pastor walking late at night with a girl with a shawl over her head. I did all I could to get out of it, but it was of no use. The girl was determined, and I had to dress and go. I found the place was a house of illfame. In the lower rooms, they were drinking and telling lewd stories, and upstairs I found the poor woman dying. I sat down and talked about Jesus as the beautiful example and extolled Him as a leader and a teacher; and she looked at me out of her eyes of death and said:

"Mister, that's no good for the likes of me. I don't want an example—I'm a sinner."

"Jowett, there I was face to face with a poor soul dying, and had nothing to tell her. I had no gospel, and I thought of what my mother had taught me, and I told her the old, old story of God's love in Christ's dying for sinful men, whether I believed it or not."

"Now you are getting at it," said the woman. 'That's what I want. That's the story for me.' And so I got her in, and I got in myself."

"From that night," added Mr. Berry, "I have always had a full gospel of salvation for lost sinners."

Ah, yes, that's it! Whoever holds true to the gospel of the Lord Jesus Christ and to the winning of lost to Him will do along with it the right kind of Betterment Work. The wrong kind is that which cuts out, drops out, or subordinates, the gospel, giving it the incidental place, or no place at all, rather than the primary place.

GOD'S order is SALVATION FIRST, THEN SERVICE.

## INFIDELS ARE FOOLS

(Continued from Page One)

lecture twelve years AGAINST NOTHING is not a FOOL what in your judgment WOULD constitute a man a fool?" Selah! It is said that the evangelist proved his case with six minutes to spare.—Adapted.



## "THE EXCUSE FOR DELAY"

(By SAM MORRIS)

Today I am writing on the subject: "The Excuse for Delay." The text is found in Acts 24:25 and was spoken by Felix to Paul when he said: "Go thy way for this time; when I have a convenient season I will call for thee."

Paul was the greatest row-raiser the ministry ever had. If he lived and preached today he would be called a fanatical, publicity-seeking, sensationalist. He would be branded as a non-co-operative individualist. He proudly boasted that he didn't confer with flesh and blood about his ministry or build on other people's foundations. He wouldn't be in a city three days until there would be an uproar. People were always plotting against him. He was run out of most of the communities in which he preached. In fact, he quite often was run out between suns. They maligned him, falsely accused him, plotting against him, publicly scourged him five times with 39 stripes, beat him three times with rods, stoned him until they thought they had killed him, threw him in prison often, wrote mean letters about him, hounded him from place to place. He was hated, feared, and loved. He had gone to Jerusalem for the Passover, and a group of his religious enemies seized him and were about to kill him when the Roman authorities took him in hand. He was placed in prison for his safe keeping and protection. About forty of his enemies bound themselves under oath that they would neither eat nor drink until they had killed Paul. Their plot was made known to Paul, and he in turn revealed it to the Roman authorities. So in the third hour of the night they sent Paul away from Jerusalem under the armed escort of seventy horsemen, two hundred spearmen, and two hundred soldiers.

My, isn't that a picture for you? Two hundred soldiers, two hundred spearmen, and seventy horsemen journeying through the stillness of the night with a gospel preacher in their midst whom they are getting out of town to keep him from being killed. Yes, sir, that's interesting. They knew how to appreciate a good preacher, didn't they?

After getting him well out of the city the soldiers turned back and the seventy horsemen took him on to Caesarea to appear before the governor Felix. His enemies were informed that if they had anything against him they could present their case before the governor also. Paul was kept a prisoner in Herod's judgment hall. A day was set for the trial. Felix heard Paul's enemies' charges and Paul's defense, but it sort of put Felix on the spot. Justice, righteousness, fairness, liberty and right dictated that Paul be turned loose; but on the other hand Paul's accusers were the big high-powered, influential, religious leaders of Jerusalem, Ananias, the high priest, and a big prosecuting attorney named Tertullus. If there is anything a politician fears it is the united front of the big church and religious leaders. Felix knew what he ought to do, but Paul didn't have any friends and Felix wasn't going to get in bad with that bunch of religious leaders, so he "deferred them," the Bible says—that is, he put them off. He said he wanted time to look over the evidence and reconsider the case from all angles.

So he gave Paul into the hands of competent armed

guards, but let Paul have liberties and be visited by friends.

"And after certain days, when Felix came with his wife, Drusilla, which was Jewish, he sent for Paul, and heard him concerning the faith in Christ."

And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee.

He hoped also that money should be given him of Paul, that he might loose him; wherefore he sent for him the oftener, and communed with him." (Acts 24:24-26).

He came to hear Paul concerning the faith. Paul reasoned with him of righteousness, temperance, and judgment to come. Felix was a wicked, corrupt, old bribe-taking politician. He was living in adultery with the woman, Drusilla. Two more corrupt and immoral people never sat before one of God's preachers, unless it was old Herod and Herodias.

Paul wasted no time doting on the deep doctrines of theology; he lost no time emphasizing denominationalism; he spent no time reviewing the latest "Best Seller;" he quoted no poetry; he wasted no time with high sounding phrases and polished oratory. He reasoned with them of righteousness, temperance and judgment to come. Felix was a governor and was supposed to "mete out" justice. Paul knew he wasn't doing it, or he would have turned him loose. Felix was a public leader with influence that ought to have been living soberly, cleanly—and instead he was debauching his own character and corrupting the morals of the public by his adulterous life with this woman who rightly belonged to another man. Felix and Drusilla wanted to hear about the "faith," and Paul knew they needed a sermon on morals and conduct. He knew they were judgment-bound souls. He knew they were under the wrath of God. He knew they were headed for hell. He was God's servant. He wanted them saved. This was no time for pleasing orations and compliment hunting. God was on the throne. Judgment was ahead. Before Paul sat two wicked, depraved, debauched, immoral, willful, judgment-bound sinners. So Paul got right down to business. He reasoned with them about righteousness, temperance and judgment.

Neighbors, that's pointed and personal preaching.

How we do need it in our pulpits and over the radio today.

That's the kind of preaching Samuel did when he rebuked Saul for not killing all the cattle and sheep and destroying Amalek.

That's the kind of preaching Nathan did when he rebuked David for his sins of murder and adultery.

That's the kind of preaching Elijah did when he stood before wicked old Ahab.

That's the kind of preaching John did to old Herod and Herodias.

That's the kind of preaching Jesus did when He rebuked the scribes, Sadducees and Pharisees. He called them "fools," "blind leaders of the blind," hypocrites, "white graves," snakes and vipers.

Oh, my friends, listen to me. There come times when men need to be flayed, probed, dug out, reprovied and rebuked. It takes pointed preaching. It

calls for personal preaching. It requires courage in God's prophet. He can't be "mealy mouthed," and cringing.

Oh, that we had more preaching like that in our pulpits today!

Men in public office and high positions of trust today lead double lives of corruption, immorality, and flagrant wickedness, and then go to church and never feel a tinge of conscience because the preacher never gets down to bed rock and preaches a pointed personal sermon.

Felix and Drusilla were cut to the quick. The sermon found its mark. It went home to their wicked hearts. They knew Paul was preaching "at them." They knew he was telling the truth. The Bible says Felix "trembled." What a wonderful opportunity for wicked old Felix and Drusilla to leave their way of sin and accept the Saviour Jesus Christ. He was scared. The Greek word "emphobos" here translated "trembled," literally means he feared, he was afraid.

But he didn't decide for Christ. He said: "Go thy way for this time; when I have a convenient season, I will call for thee. He hoped also that money would be given him, of Paul, that he might loose him."

His excuse for delay was "a more convenient season." In reality he wanted a bribe. He wanted to fill his pocket. But to cover up his real purpose he plead for a more convenient season.

That is the common excuse that you folk reading this give for not getting right with God. You know you ought to believe in Christ and accept His righteousness. You know you ought to give up your wild ways, your sinful habits, your corrupt ways, your evil companions, your profanity, and be saved and get ready to meet God in the judgment to come. You know you have been wicked and sinful. You know there is a judgment ahead of you.

But you wait for a "more convenient season." You say, "I'm just not ready. Where I work it's pretty tough. The gang I run with is a bunch of rough fellows. I am going to make a change, but not right now. I'm going to wait until things are different."

That's what Felix said. That's what you say. But the real honest to goodness reason of delay is the same that kept Felix from making a decision. He wanted to keep on being corrupt. He wanted to keep on going the gait with that wicked old woman. He wanted to get money and he thought Paul would give it to him if he would just hold off. That's the real reason you won't decide for Christ right now as you read this. You want to go on "one more spree." You want to wait until after Christmas. You want to go with that woman "just one more time." You want to get in just one more game, or put up one more bet somewhere. Every bank robber says, "I'm going to make one more haul and then I am going to get out of this racket."

So far as we know, that convenient season never came to Felix. He heard Paul often after that, but Paul could never get to his heart again. So far as we know, he never trembled again. He had turned a deaf ear and settled his doom by his lack of decision. There is peril in delay. Why don't you settle with Christ today, right now? I hope you will.

"It may cost something to pay the tithe to the Lord, but it costs a heap more not to pay it."

## PLEASURES THAT A CHRISTIAN SHOULD FOREGO

(Joshua Gravett)

First—Those as to the propriety of which he has any doubt. Romans 14:23, "He that doubteth is condemned if he eat." No one questions the propriety of attending prayer meeting!

Second—Those upon which he can not fervently pray divine favor. Phil. 4:6, "In everything by prayer and supplication." This includes the pleasures of appetite, such as food and smoking. Read 1 Cor. 10:31; Col. 3:17—"Do all to the glory of God."

Third—Those which might gain the victory over his life. 1 Thess. 5:22, "Shun every form of evil." The modern theatre, movies, cards, dances and mixed bathing are "evil" in tendency. Home games of cards often lead to gambling. Parlor dances often lead to the brothel—nearly 70 per cent of the fallen women were ruined through the dance.

Fourth—Those pleasures which the world calls its own. 1 John 2:15, "Love not the world . . . if any man love the world, the love of the Father is not in him." The cartoons at the opening of Lent show the lady who would serve Christ, laying aside for forty days her theatre program, dance program, cards and cocktails. I believe in Lent every day of the year.

Fifth—Any pleasure which would negative my testimony as a Christian. Romans 14:17, 18 "Things . . . acceptable to God and approved of men;" 2 Cor. 8:21, "Things honest in the sight of God and men." The pleasure-loving Christian's testimony is killed by his life. The world says, "Physician, heal thyself."

Sixth—Those which might not harm him, but which might cause others to stumble. Romans 14:15, 21, "Destroy not him with thy meat for whom Christ died;" "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak."

Seventh—Those in which I would not like Jesus to find me indulging should He suddenly appear. 1 John 3:3, "Every man which hath this hope purifieth himself as he is pure."

## ARE YOU A FUNDAMENTALIST?

A fundamentalist is simply a man who believes the Bible.

If you do not believe 2x2 equals 4, you have no right to teach mathematics.

If you do not believe water will freeze at 32 degrees, do not try to make thermometers. If you do not believe 16 ounces make a pound, you have no right to make scales.

If you do not believe the fundamentals of the Scriptures, you have no right to be a preacher. —Tabernacle Baptist.

Like lots of other Fundamentalists our brother has made that statement until he believes it; but it isn't so. Many Fundamentalists are Unionists; no Unionist believes the Bible. The Editor of the Sunday School Times is a Fundamentalist; but he does not believe the Bible on the subject, design, action or authority for Bible baptism. Bible baptism was Baptist baptism. There was no other kind in Bible days. The Sunday School Times does not believe the Bible on the subject, design, action and authority for the Lord's Supper any more than on baptism. He does not believe the Bible on church polity, church perpetuity, church identity, church name, church membership, church definition, church discipline, church authority, church union, church work or church order. There are a good many other things in the Bible The Sunday School Times does not believe, teach nor practice. That paper is a Fundamentalist paper; but it neither believes, teaches nor practices the Bible on many subjects. Baptists ought to quit stultifying themselves and perverting the truth about heretics. A man, who is not sound on ecclesiology, is as truly a heretic as a man who is heretical on theology. No Fundamentalist believes the Bible if he is content to be called a Fundamentalist. If he believes all the Bible, he would no longer wear the name Fundamentalist; but would be a Baptist. The only name, which stands for the whole Bible, is the name Baptist.

"Blessed is the man who loves his own church enough to praise it."

## "IT'S HARD TO BELIEVE"

